11: Lansdell--305 M-3 (1879) 1882 Yakut
116, 114, 177, 756, 797

"Strahlenberg calls these people Pagans, but the latest writers call them Christians; and the method of their conversion was, it is said, extraordinary, for the Russian priests not making much headway against their superstitions, an ukase was one day issued setting forth that the good and loyal nation of the Yakutes were thought worthy to enter, and were consequently admitted into, the Russian Church, to become a part of the Tsar's Christian family, and entitled to all the privileges of the rest of his children. Such was the tenor of this strange proclamation, and success attended the measure. The new Christians showed perfect sincerity in the adoption of their novel faith, and the Russian priests have established their sway over the Yakute race, though amongst the outlying portion a lingering belief in Shamanism still survives, of which travellers from Yakutsk to Okhotsk have been made aware by their Yakute guides leaving them awhile in foggy weather, and stealing off into the forest to perform certain mysterious rites."

13: Sarytschew--9 [2] N-3 (1785-90) 1806 Yakut
116, 262, 651, 797

"The number of Jakuts who have embraced the Christian faith is not inconsiderable, yet the majority are of the poorer class, who have submitted to be baptised perhaps in order to be freed for some years from the poll-tax. The rich are not disposed to renounce a plurality of wives, nor the use of meat, butter, milk, and above all, horse-flesh, during the fasts, as enjoined by the Catholic faith. The latter is the greatest delicacy they can possibly conceive; and they often tell the Russians, that if they were once to make a proper meal from the flesh of a horse, they would in future prefer it to the tenderest beef. They eat the fat of horses and cows mostly raw, without any addition, and drink melted butter with the greatest avidity; which latter they regard as an excellent remedy for many disorders, and rub their sick with it when necessary. By way of pacifying a cross child, they put a piece of raw fat into its hand to suck. In summer, when the mares foal, they make their kumys from the milk, after the manner of the Tartars. Their beverage, in winter, consists of sour milk, unchurned butter, and water, which I found indeed not unpalatable. Hence it will appear, that almost all their food is composed of things forbidden by our (the Greek) church; but our priests keep the converted Jakuts very strict to their duty, and will not allow them to touch a single article that is prohibited; but as they have neither corn, fruit, nor fish, it is almost impossible for them to abstain so rigidly. The cause, therefore, why so many Jakuts remain heathens, may be attributed to the indulgence of their appetites."

14: Krauss--166 E-5 (no date) 1888 Yakut
116, 178, 756, 797, 177.79 Russia
636.79

The destruction of the Yakut state by a small crowd of strangers, and the administrative measures which were taken by the orthodox conquerors, necessarily impaired the position of the ancient Yakut gods. They soon began to be forgotten. The activity of the missionaries gave this development further support.

It so happened that the gods have been almost entirely forgotten. "I cannot but state," Mr. Middendorf says, "that, upon my questions concerning the peculiar qualities of certain demons and their names, I could get no information, and, upon more urgent querying, only learned that it might have been like that in ancient times. Their religion, which had been flourishing one time, has been forgotten. I saw fragments only; survivals of a former doctrine." The present religious conception, Theodor Solovjev states 30 years later in his article on "Die Ueberreste des Heidentums bei den Jakuten," are permeated with Christian elements. Christian monotheism is the background of their conceptions. The actual state of things evidently represents the last phase of vanishing shamanism.

Nevertheless, the outward conditions of life have hardly changed after the Russian conquest. There is always the same uncertainty of existence; the unsatisfactory conditions for men as well as for animals continue to exist. The sacrificial priests still everywhere and always hold position and duties of priests, physicians, and fortune-tellers (prophets).

/184 cont./

224 caught in traps, but is also dug out of its den, as we ourselves had
[435] an opportunity to observe on our return journey. The price of a good skin here yields on the average about a ruble, but many different kinds are distinguished according to quality, and the poorer ones are valued at only half a ruble; the winter pelts are, of course, the best. The highly prized blue variety of the arctic fox seems
[651] to be practically unknown here. The crown tax as well as the goods purchased from the merchants are paid for with the skins of the arctic fox.

[543] Around Easter a kind of annual fair is held here, at which appear both the inhabitants of the islands lying in front of the mouth of the Olenék and those from the nearest settlements of the forest region, in order /185/ to trade skins for the necessary commodities
[511] from the traders -- tobacco, tea, cloth, ironware, etc. Despite the inhospitable climate the people here seem to be well off and
[512] very content. Even during the dark months they go about their
[132] activities out in the open, especially fishing, and only about the time of the reappearance of the sun, around the Day of the Holy Three Kings (sixth of January, old style), when the most frightful snowstorms set in, do they shut themselves up completely -- often
342 for a couple of weeks -- in their dwellings. The latter are much
362 more solidly built than in the forest region, in order to offer suf-
313 ficient resistance against the force of the storms. The material for building as well as for heating consists of driftwood which is supplied by the river and even more by the ocean. Besides the
797 merchants, Boljkalák is also visited almost annually by a missionary, who holds services in the chapel here. Chitrow praises the devoutness of the people -- the outward signs of this did not remain unnoticed by us either.

554 On the day after our arrival the elder (stárosta) of the
292 Kangaláss Jakuten /Yakut/ appeared with fresh reindeer for the
123 return journey. He ranked higher than both the local elder and the one accompanying us and wore, as a mark of distinction, a sort of uniform, a yellowish gray cloth coat with red trimming
233 and a gold-embroidered belt with a short sword. The new reindeer, which had to be given a day of rest, and the previous ones